



Professor C. E. B. Cranfield has been in touch to let us know that the *Three Reflections* published in the spring issue of *Theology in Scotland* 17.1 (2010) are the last papers he has had published anywhere. He is now in his 98<sup>th</sup> year and has asked us to add the following note to his ICC Commentary on Romans.

## Note on Romans 11:32

I think that if any readers of *Theology in Scotland* have persevered with my ICC Commentary on Romans as far as Rom 11 they will be interested to learn that I have pondered long and hard on this verse, and have at last arrived at the firm conclusion that, while any sort of universalism, which simply refuses to recognize the terrible reality of evil and of its power over humankind, is most certainly to be rejected, Karl Barth was right in his sermon on Rom 11:32<sup>1</sup> preached to the inmates of Basel prison (published in his *Den Gefangenen Befreiung* [Zollikon: Evangelischer Verlag, 1959], 92–102; English translation *Deliverance to the Captives* [London: SCM Press, 1961], 85–92) to come out as clearly as he did on the side of taking equally seriously *both* the ‘all’ in the main clause and *also* the ‘all’ in the final clause of the sentence. Only so, it seems to me, is justice done to Paul’s competence in expressing himself in Greek and – what is very much more important – only so do we avoid calling in question the fullness of the efficacy of Christ’s redemptive work accomplished in the whole course of his earthly life and finally in his death on the cross and his resurrection from the dead.

C. E. B. Cranfield,  
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<sup>1</sup> ‘For God has bound all men over to disobedience so that he may have mercy on them all.’ (NIV)